The Pious Politician,

OR

REMAINS

OF THE

Royal Martyr;

BEING

APOPHTHEGMS

AND

Select Maximes

Divine, Moral, and *Political.*

Left to posterity by that Incomparable Prince our late Sovereign

King *CHARLES* I.

Faithfully collected, and never before (by themselves) published.

ΜΑΡΤΥΣ, ὑπὲρ Θεῖον Πανηγυρίζειν τὴν Νόμων ὀχ' ἄρχεται Σκηπτοῦχον ΚΑΡΟΛΟΣ μὲν ἀληθέων χρεὼν ἐστιν.

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TO THE LOYAL READERS.

Gentlemen!

'TIs *below the ſcope of this* Addreſs *to deprecate* Cenſures, *or beſpeak Eſteem for the following* Leaves, *ſince they carry their own* Paſs-port *and ſufficient* Credentials *along with them, being Fraight with* Treaſures *that juſtly challenge not only the welcome Acceptance of all the World, but* Reverence *and* Admiration *too, from every one not ſtupidly* Ignorant *or* factiouſly Ignorant.

The old Encomium of Julius Cæſar, *That his* Pen *vied with the Triumphs of his* Sword, *whilſt he* wrote *as bravely as he* fought, *may*

fitly be apply'd to our late Martyr'd Cæsar, Charles Le Bon, *of ever blessed Memory; whose Papers proclaim Him a* Monarch in Letters, *as well as of the British Empire; and the Heaven, in Punishment for these Kingdoms sins, permitted (for a time) prosperous Villany, to prevail against His* Sceptre, *yet His* Pen *was always Victorius, always Triumphant, and erected Him new and lasting* Thrones *in the Hearts of as many* Nations *as have any regards for* Piety, Learning, *or* Vertue: *His Writings, both for* Matter *and* Stile, *being such, as there is nothing of* Antient *or* Modern *Times extant in* any Language (*the* Divine Oracles *of our Salvation always fore-priz'd*)

which

which may not blush *to be compared with them. And tho I doubt not but most Judicious and Loyal Persons are well acquainted with those* Royal Monuments, *where in one page more* real Piety *may be learn'd, than in the tedious Volumes of* Intricate Schoolmen; *more useful* Reason of State, *than in the* prolix *and sometimes* lewd Discourses *of half a score* Jejune Politicasters; *more* Practical Morality *than from the* slubber'd Ethicks *of Men, who pedantize and make* Harangues *of Vertue, but lead Lives below* Brutes. *I thought I might do the Publick some Service in a distemper'd Age, by Collecting these Choice* Apoththegms *out of the Writings of this*

most Judicious Prince. For tho an excellent well-stor'd Garden, affords abundance of most Fragrant Flowers *and* Salutiferous Herbs, *yet 'tis possible many a one may walk through it, suffering his Senses to wander in the pursuit of so many various pleasing Objects, without receiving that* satisfaction *or* benefit, *which he might do from a* Selected Posy, *or* adapted Handful, *gather'd thence. The nearmost expanded* Heaven *is altogether most glorious, yet those that will scrutinize its* Influences, *must reduce those Myriads of glittering Stars, into* distinct Constellations; *and a Rock of* Pearl *loses nothing of its value, but rather increases its Lustre, by having several*

of

of its most precious Gems *cluster'd into one* resplendent Jewel.

None I hope will be so extravagantly unjust, *as to suspect, That I have intermix'd any of my* own *or other Mens* Notions *with those of the* Royal Author; *to counterfeit a Princes* Coyn, *wherein his outward* Effigies *is only stamp'd, is* High Treason; *but what* Dictionary *can supply us with a* word *fit to express the* Crime, *or who can invent an adequate* Punishment *for any that should dare* Adulterate *His Sentiments, or impose* Fictions *under His* Sacred Name, *which were no less than to counterfeit the express* Images *of His Soul?*

Let

Let such Frontless Forgeries *be ever left to the Sons of* Rome, *and the* Ignatian Schools, *who too oft make no Conscience of abusing the Credit of the most Venerable Fathers of the Church to countenance* Spurious Tracts. *As it is most true, that there is nothing here extracted, but what is* Genuine, *and* Ipsissimis Verbis *without violation to the Sense (the most part being taken out of the matchless* Eicon Basilike (*wherein I thought Citations as unnecessary as tedious*) *and for the rest, the place is generally quoted, where you may find them in that most* August *Volume of His late Majesties* Works, *deservedly Intituled,* Basilika. *Printed by the* Loyal (*and for that reason heretofore*

fore much ſuffering) *Mr.* Royſton *Bookſeller to the Kings moſt Excellent Majeſty*, Anno 1662.) *So I can avow*, *That I have no aim under Heaven herein*, *but to celebrate the Glorious Memory of that* Pious *and now long ſince moſt* happy Prince, *who enrich'd the ungrateful World with theſe* profound Aphoriſms, *and by the Authority of His Name, together with the Rationality of the Maximes themſelves*, *to ingratiate the* Practice *of undiſguiſed* Piety (*whereof ſteady* Loyalty *is an eſſential part*) *ſolid* Morality (*without a* Nominal Chriſtian *is worſe in this World*, *and will fare no better in the next than a Mahumetan*) *and* honeſt Policy *which if neglected*, *all* State-craft

crrft *will in the end prove both contemptible and ruinous* Folly.)

This, Gentlemen! Is all I have to Preface; Read, Ruminate, Imitate, *and then I am ſure you will be the* better, *and I never the* worſe.

Valete

H. G

REMAINS
OF THE
ROYAL MARTYR
KING *CHARLES* I.
Of Ever Blessed Memory.

Apophthegms Theological.

THE Assaults of Affliction may be terrible like *Sampson's* Lion, but they yield much sweetness to those that dare to encounter and overcome them. Who know how to over-live the Witherings of their

Gourds without discontent or peevishness, whil'st they may yet converse with God.

When our Sins are *ripe*, it is just with God to reap that Glory in our Calamities, which we robb'd him of in our *Prosperity*.

Bare Resolutions of future *Reforming*, do not always satisfie Gods Justice nor prevent Vengeance for former *Miscarriages*.

We ought to depend on Gods Mercies to *forgive*, not on our Purposes to *mend*.

Go

God Vindicates his *Glory* by his *Judgments*, and shews us how unsafe it is to offend him, upon presumptions afterwards to please him.

For want of *timely Repentance* of our sins, God giveth us cause to repent of those *Remedies* we too late apply.

Miseries upon Persons or Nations are the just effects of Gods displeasure; and yet may be through Gods Mercy, *preparatives* to future blessings, and better hearts to enjoy them.

Then ſhall we dare to account our Affliction not the ſtroaks of an *Enemy*, but a *Father*, when God giveth us thoſe *humble Affections*, and that meaſure of *Patience* which becomes his Children.

Gods *Grace* is infinitely better with our *Sufferings* then our *Peace* could be with our Sins.

As our Sins turn *Antidotes* into *Poiſon*, ſo Gods Graces turns *Poiſon* into *Antidotes*.

No man who will avoid *Inconveniences* of

Stat

State by Acts of ſo high Injuſtice, as no Publick Convenience can *expiate* or *compenſate*, is worthy to bear the name and place of *God on Earth*.

It is a bad *Exchange* to wound a mans Conſcience thereby to ſalve State-ſores, to calm the ſtorms of popular diſcontents by ſtirring up a *tempeſt* in a mans own Boſome.

An upright *Magiſtrate* is more afraid to take away any mans Life *unjuſtly*, than to loſe his own.

Justice which is the *Will of God*, ought to be prefered before all contrary Clamours, which are but the discoveries of *Mens* Injurious Wills.

A *Prince* ought not for any *Reason of State* to go against the *Reason of Conscience*, which is highly to sin against the *God of Reason*, and *Judge* of *Conscience*.

The Spirit of God subjects the Will of a Prince to none but the light of Reason, Justice, and Religion, which shines in his Soul.

No

No present *Impunity* or Popular Vindications will be Subterfuge sufficient to rescue men guilty of *Evil Machinations* from the exact Tribunals of God and their Consciences.

In *Obstructions of Justice* among men, we must religiously appeal to God and Mens own Consciences, as being an Argument to us *Christians* of that after unavoidable Judgment, which shall *rejudge* what among Men is but corruptly decided, or not at all.

Afflictions cannot be esteemed with wise and godly Men any Argument of *sin* in an Innocent Person, more than the *Impunity* of wicked men is among good men any sure token of their *Innocency*.

As it is one of the convinceing Arguments that there is a *God*, while his power sets bounds to the *raging of the Sea*: so it is no less, that he restrains the *madness of the People*; nor doth any thing *portend* more Gods displeasure

ſure againſt a Nation, than when he ſuffers the Confluence and Clamours of the *Vulgar*, to paſs all Boundaries of *Laws*, and Reverence to *Authority*.

Good Men had rather want any thing they moſt deſire for the *publick good*, than obtain it by *unlawful* and *irreligious* means.

The juſt avenger of all diſorders, often makes Men ſee their *ſin* in the Glaſs of their *puniſhment*. It is more than an *even-lay* that guilty Men may one day ſee themſelves puniſh-

ed by *that way* they offended.

God *orders our disorders*, and magnifies his *Wisdom* and *Mercy*, when our *follies* and *miseries* are most discovered.

Our *Sins* are the *Tumults* of our Souls against our God.

What *Man* cannot or will not repress, the Omnipotent *Justice* can and will.

Reason sets Bounds to *Passions*, Truth to *Errors*, Laws duly executed to *Sedition*, Charity to *Schisms*. A

A Man that knows the *ſincerity* and *uprightneſs* of his own heart, although he ſeem leſs a *Politician* to men, yet he needs no *ſecret diſtinctions* or *evaſions* before God.

As many Kingdoms as the Devil ſhewed our Saviour and the glory of them (if they could be at once enjoyed) are not worth the gaining by the ways of ſinful ingratitude and diſhonour, which hazards a Soul worth more *Worlds* than this hath *Kingdoms*.

Gods

Gods *All-discerning Justice* sees through all the disguises of Mens pretensions and deceitful darknesses of their hearts.

Grace will teach us wisely to enjoy as well the *frustratings* as the *fulfillings* of our best hopes and most specious desires.

The *Comfort* of Gods Mercies often raiseth the greatest *Sufferers* to be the most glorious *Saints*.

I will rather choose to wear a *Crown of Thorns* with my Saviour, than to ex-

exchange that of *Gold*, (which is due to me) for one of *Lead*, whoſe embaſed flexibleneſs ſhall be forced to *bend* and *comply* to the various and oft-contrary dictates of any Factions.

There are no Reſolutions more worthy a *Chriſtian King*, than to prefer his *Conſcience* before his Kingdoms.

Though God doth require us to ſubmit our Underſtandings and Wills to his, whoſe wiſdom and goodneſs can neither err, nor

nor miſguide us, and ſo far to deny our *Carnal Reaſon*, in order to his *ſacred Myſteries* and *Commands*, that we ſhould *believe* and *obey* rather than *diſpute* them; yet doth he expect from us only, ſuch a *Reaſonable Service* of him, as not to do any thing for him againſt our *Conſciences*.

A good Chriſtian ought to be willing to ſuffer the greateſt *Indignities* and *Injuries*, rather than commit the *leaſt ſin* againſt his Conſcience.

A

A Christian King ought not to subject his *Reason* to other Mens passions and designs, which seem unreasonable, unjust and irreligious; so shall he serve *God* in truth and uprightness of heart, though he cannot satisfie some Men.

Truth and *Justice* will bring a Man *at last* to peace and happiness with *God*, though he hath much more *trouble among Men*.

The experience of the *vanity* and *uncertainty* of all humane *Glory* and

Great-

Greatneſs, ſhould make us the more ambitious to be inveſted in thoſe durable Honours and Perfections which are only to be found in *God*, and obtained through *Jeſus Chriſt*.

I deſire always more to remember I am a *Chriſtian* than a *King*: for what the *Majeſty* of one might juſtly abhor, the *Charity* of the other is willing to bear; what the *height* of a King tempteth to *revenge*, the *humility* of a Chriſtian teacheth to forgive; keeping in compaſs all thoſe

Im-

Impotent Passions, whose excess injures a Man more than his greatest Enemies can. For *these* give *their* malice a full impression on our Souls, which otherwise cannot reach very far, nor do us *much* hurt.

No *punishment* so stains a Mans honour, as the wilful perpetration of unworthy *Actions*; which besides the *Conscience of the sin* brands with most indelible Characters of infamy, the *name* and *memory* to *posterity*, who not engaged in the Factions of the

times,

times, have the most im-
partial reflections on the
Actions.

The *least* sin hath in it
more *Evil* than the
greatest Affliction.

Prayers and *Tears* the
chiefest *Arms*, which the
Ancient Christians were
wont to use against their
Persecutors, may serve a
good man's turn, if not
to Conquer as a *Souldier*
yet to suffer as a *Martyr.*

The *Sword* and *Militi*
are but weak defences
gainst the strokes of divin
Vengeance which will o
vertake

vertake, or of Mens own Conſciences, which always attend injurious perpetrations.

Though Men take all temporary *defences* from me, yet cannot they deprive me of my own *Innocency* or Gods *Mercy*, nor obſtruct my *way to Heaven*.

'Tis ſtrange there can be no *Method of Peace*, but by making Warr upon my *Soul*.

Nothing can repair or requite the loſs of the incommunicable *Jewel of a good Conſcience*.

In

In want of free and *faithful Counſel* which others are able and willing to impart, none can hinder us from craving of the Counſel of that *mighty Counſellor*; who can both ſuggeſt what is *beſt*, and incline our hearts ſteadfaſtly to follow it.

I cannot pleaſe *all*, I care not to pleaſe ſome Men: If I may be happy to pleaſe *God*, I need not fear whom I *diſpleaſe*.

God can as well bleſs *Honeſt* Errors, as *Blaſt* Fraudulent Counſels.

Though

Though Preſſures are grievous, and *Peace* very pleaſing; yet we ought not to avoid the one, or purchaſe the other, with the leaſt expence or waſte of *Conſcience*, whereof *God only* is deſervedly *more Maſter than our ſelves.*

Some Men out of a Covetous Zeal and Uncharitable Fury, think it a great Argument of the *Truth of their Religion*, to endure no other but their

Some kind of *Zeal* counts all merciful Moderation,

deration, Lukewarmneſs; and had rather be *Cruel* than counted *Cold*, and is not ſeldom more greedy to kill the *Bear for his skin*, than for any harm he hath done.

God doth not therefore deny our *Innocence*, because he is ſo far to *try our Patience*, as he did his Servant *Jobs*.

He that looks well to his own *Conſcience* and the faithful diſcharge of his Truſt, hath ſcarce leiſure to conſider thoſe ſwarms of *Reproaches* which iſſue

ou

out of ſome Mens mouths and hearts, as eaſily as *ſmoak* or *ſparks* out of a Furnace; much leſs to make prolix *Apologies*, as might give thoſe Men ſatisfaction, who conſcious to their *own depth of wickedneſs*, are loth to believe any Man not to be as *bad* themſelves.

Cruelty among Chriſtians, acted under the colour of Religion, as if we could not be *Chriſtians* unleſs we crucifie one another, is an horrid ſin.

It is not ſo proper to hew

hew out Religious Reformations by the *Sword*, as to Poliſh them by fair and equal *Diſputations* among thoſe that are moſt concerned in the differences; whom not *Force*, but *Reaſon* ought to convince.

Conſcience can receive little ſatisfaction in thoſe Points which are maintained rather by *Souldiers* fighting in the Fields, than *Scholars* diſputing in free and learned Synods.

In matters of Religion, thoſe Truths gain moſt on Mens Judgments and Conſciences,

Conſciences, which are leaſt urged with *ſecular violence*, which weakens Truth with prejudices; and is unreaſonable to be uſed, till ſuch means of Rational Conviction have been applied, as leaving *no excuſe* for Ignorance, condemns Mens Obſtinacy to deſerved Penalties.

I Eſteem the *Church* above the *State*, the glory of Chriſt above mine own, and the ſalvation of Mens Souls above the preſervation of their *Bodies* and *Eſtates*.

Violent Motions which are neither *Manly*, *Chriſtian*, nor *Loyal*, ought not to ſhake or unſettle the Religion of any Man who knows what Religion means.

The proper Engine of all Faction is *force*, the Arbritrator of *Beaſts*, not of *reaſonable Men*, much leſs of humble Chriſtians and loyal Subjects in matters of *Religion*.

Men prone to have *high Conceits* of themſelves, care not what coſt they lay out upon their *Opinions*. Gods

Gods *Juſtice* and Mans *Folly* will at length be diſcovered, through all the films and pretenſions of Religion, in which *Politicians* wrap up their deſigns.

The leſs *cauſe* we have to truſt to *Men*, the more we have to truſt to *God*.

Pious ſimplicity is the beſt *Polity*.

In Things which are of no clear Moral neceſſity, but diſputable and controverted among Learned and Godly *Men*; *Oaths* can hardly be made and

enjoyned with that Judgment and Certainty in ones self, or that Charity and Candor to others of different Opinion, as *Religion* requires.

Religion never refuses fair and equal deliberations, yea and dissentings too, in matters only probable.

The enjoyning of *Oaths* upon People, must needs in things *doubtful* be dangerous, as in things *unlawful* damnable, and no less *superfluous*, where former religious and legal Engage-

Engagements bound Men ſufficiently to all neceſſary Duties.

None that have once true touches of Conſcience, will endeavour to carry on the *beſt* deſigns (much leſs ſuch as are apparently Factious and Ambitious) by any *unlawful* means.

We ought not to prefer ambiguous, dangerous and un-authorized *Novelties*, before known and ſworn Duties, which are indiſpenſable both to *God* and the *Prince*.

Latter Vows, Oaths or Leagues can never blot out thoſe former *Gravings* and *Characters* which by juſt and lawful *Oaths* were made on the Soul.

Confederations by way of Solemn Leagues and Covenants are the more to be ſuſpected, becauſe they are the *Common Road* uſed in all Factions and powerful Perturbations of *State* and *Church*.

Formalities of extraordinary Zeal and Piety are never more ſtudied and elaborate, than when Politi-

Politicians moſt agitate deſperate Deſigns againſt all that is ſettled or *ſacred* in Religion or Laws.

Every Man ſoon grows his own *Pope*, and eaſily abſolves himſelf of *thoſe Ties*, which not the Command of Gods Word or the Laws of the Land, but only the ſubtilty or a *terror* of a Party caſts upon him.

No Mans *lawful Calling* can engage him againſt the *Church*, the *Prince*, or the Publick Peace.

A *Pious Prince* ought to be forward to carry

on all due *Reformations* with mature Judgment and a good Conſcience; in what things he ſhall after impartial Advice, be by Gods Word and right Reaſon convinced to be amiſs.

Biſhops and Churchmen, with their Lands and Revenues, as the *fatteſt Deer*, muſt be deſtroyed; the other *Raſcal-herd* of Schiſms, Hereſies, *&c.* being *lean*, may enjoy the benefit of *Toleration.*

While the breath of *Religion* fills the *Sails*, Profit

Profit is the *Compaſs* by which Factious Men ſteer their *courſe* in all Seditious Commotions.

I Eſteem it my greateſt Tittle to be called, and my chiefeſt glory to be the *Defender of the Church*, both in its *true Faith* and its juſt *Fruitions*, equally abhorring *Sacriledge* and *Apoſtacy*.

I had rather live as my Predeceſſor *Henry* the Third ſometimes did, on the *Churches Alms*, than violently take the *Bread* out of Biſhops and Miniſters mouths. C 5 No

No Pretenſions of *Piety* and *Reformation* are ſufficient to *abſolve* Subjects from the obſervation of thoſe juſt, moral, and indiſpenſable bonds which *Gods Word* and the *Laws* of the *Kingdom* have laid upon their Conſciences, nor engage them to any contrary practices.

Nothing *violent* and *injurious* can be Religious

God allows no Mans committing *Sacriledge* under the Zeal of *abhorring Idols*. Nor ought *Sacrilegious*

gious Designs, to have the countenance of Religious Ties.

It is hard for a man that hath not Innocency and Gods *Protection*, to stand out against those stratagems and conflicts of Malice, which by falsities seek to oppress the Truth, and by jealousies to supply the defect of real Causes.

Popular Preachers think it no sin to *lie* for God and what they please to call Gods *Cause*.

Differences of *perswasion* in

in matters of Religion may fall out, where there is a ſameneſs of *Duty*, *Allegiance* and *Subjection*.

Different Profeſſions in point of Religion, cannot take away the Community of Relations, either to *Parents* or to *Princes*.

A truly humble Chriſtian will ſo highly prize his *Perſecutions*, as rather not to be Relieved, than to be Revenged; ſo as to be Bereaved of that *Crown* of *Chriſtian Patience*, which attends humble and injured Sufferers.

God

God is the *only King* of Mens *Conſciences*.

It is no News to have all *Innovations* uſhered in with the name of *Reformation*.

Prayer and *Devotion* is the Souls more immediate *converſe* with the Divine Majeſty.

The *Liturgy* was exactly conformed to the *Doctrine* of the Church of *England*, and *this* by all Reformed Churches is confeſſed to be moſt ſound and orthodox.

Conſtancy abates nothing

thing of the Excellency and Uſefulneſs of a well compoſed *Liturgy*: For in the uſe of conſtant forms, not the *words* but Mens *hearts* are too blame.

A Man may be very formal in the moſt extemporary variety, and very fervently devout in the moſt wonted expreſſions.

Conſtant Forms of Prayer are not more likely to flat and hinder the Spirit of Prayer and Devotion, than unpremeditated and confuſed variety to diſtract and loſe it. It

It is impoſſible for a Prince to preſerve the State in quiet, unleſs he hath ſuch an influence upon *Church-men* and they ſuch a dependance upon *him*, as may beſt reſtrain the *ſeditious* exorbitances of Miniſters *Tongues*, who with the *Keys of Heaven* have ſo far the *Keys of Peoples hearts*, as they prevail much by their Oratory to let in, or ſhut out, both *Peace* and *Loyalty*.

The want of *Government*, the Church can no more

more diſpenſe with in point of *well-being*, than the want of the *Word* and *Sacraments* in point of *being*.

In Religion, *Scripture* is the beſt *Rule*, and the Churches Univerſal Practiſe, the beſt *Commentary*.

Good Order is no more inconſiſtent with true Religion, than good Features are with Beauty, or Numbers with Harmony, but Parity breeds Confuſion and Faction.

Tyranny becomes no *Chriſtians*, laſt of all *Church-men*. The

The whole Stream of Examples and Practice of the Church, or Teſtimonies of Hiſtories, runs ſo for *Epiſcopacy*, that there is not the leaſt Rivolet for any other.

It is no point of Wiſdom nor Charity, where Chriſtians differ, to *widen* the Differences.

The deſertors of *Epiſcopacy* will appear the greateſt Enemies to, and betrayers of their own intereſt. For *Presbytery* is never ſo conſiderable or effectual, as when it is joyned

joyned to, and Crowned with *Episcopacy*. And all Ministers will find as great a difference in point of thriving, between the favour of the *People* and of *Princes*, as Plants do between being watered by *hand*, and by the sweet and liberal dews of *Heaven*.

The Tenuitie and Contempt of Clergy men, will soon let them see what a poor Carcass they are, when parted from the influence of that *Head*, to whose Supremacy they have been Sworn. Some

Some Mens zeal for *Biſhops Lands*, *Houſes*, and *Revenues*, hath ſet them on work to eat up Epiſcopacy; which is no leſs *ſin* than *Sacriledge* or *Robbery* of *God* of that Portion, which devout minds have thankfully given again to him, in giving it to his *Church* and *Prophets*.

The *abuſes* of *Epiſcopacy* deſerve to be extirpated, as much as the *uſe* retained.

I would rather with *Conſtantine* cover the errors

errors of the *Fathers of the Church* with *silence*, and reform them with *meekness*, than expose their Persons and *Sacred Functions* to vulgar contempt.

Mens Sins sometimes prevail against the justice of their Cause. Nay *personal* and *private* Sins may oft-times over-ballance the justice of *publick Engagements*; nor doth God account every *gallant Man* (in the Worlds esteem) a fit instrument to assert in the way of War a righteous Cause. The more

more Men are prone to arrogate to their own skill, valour and ſtrength, the leſs doth God ordinarily work by them for his own Glory.

The *event* or *ſucceſs* can never ſtate the *juſtice* of any Cauſe, nor the *peace* of mens Conſciences, nor the eternal welfare of their Souls.

A Godly Prince deſires that all his Subjects may join *true Piety* with the ſenſe of their Loyalty, and be as faithful to God and their own Souls as they

they are to their Prince; that the defects of the *one* may not blaſt the endeavours of the other.

Different events are but the methods of Divine Juſtice by *contrary winds* to winnow us; that by puniſhing our Sins he might purge them from us, and deferring *Peace*, he might prepare us more to prize and better to uſe ſo great a bleſſing.

Thoſe *Victories* are ſtill miſerable that leave our *ſins* unſubdued; fluſhing our *Pride* and animating

to

to continue *Injuries.*

God ſometimes for the *ſins of our Peace*, brings upon us the *miſeries of War*, and for the ſins of *War* denies us the bleſſing of *Peace.*

The good Laws eſtabliſhed and the Religion ſettled, ought to be the firſt rule and ſtandard of *Reforming.*

Where the *Scripture* is not ſo clear and punctual in precepts, there the conſtant and *univerſal practice* of the Church in things not contrary to reaſon, faith,

faith, good manners, or any poſitive Command, is the *beſt rule* that Chriſtians can follow.

The ſpecious and popular Title of Chriſts Government, Throne, Scepter and Kingdom (which certainly is not divided, nor hath *two faces*) alſo the noiſe of a *thorough Reformation*, theſe may as eaſily be fixed on *new models*, as fair *colours* may be put to ill favoured *figures*.

Publick Reformers had need firſt act in private, and practice that on their

own hearts which they purpoſe to try on others; for *Deformities* within will ſoon betray the pretenders of *Publick Reformations* to ſuch private Deſigns as muſt needs hinder the publick good.

The Right Method of *Reforming* the *Church*, cannot conſiſt with that of perturbating the *Civil State*, nor can *Religion* be juſtly advanced by depreſſing *Loyalty*, which is one of the *cheefeſt* Ingredients and Ornaments of *true*

Religion; for next to *fear God*, is honour the *King*.

Chriſts Kingdom may be ſet up without pulling down the Temporal Kingdoms of *Princes*, nor will any Men in impartial times appear *good Chriſtians* that approve not themſelves good *Subjects*. For *Chriſts* Government confirms the *Kings*, but doth not overthrow it.

Chriſtian *Patience* knows how to ſerve God in honour and diſhononr, in good report or evil.

God is a Chriſtians *chiefeſt*

Guard, and his Conſcience both his *Councellor* and *Comforter*.

The Integrity of *Conſcience* is the only Jewel worth keeping.

A Man loſes himſelf while he lets out his hopes to others.

I care not much to be reckoned among the *Unfortunate*, if I be not in the black Liſt of *Irreligious* and *Sacrilegious* Princes.

The Golden Rule and Bond of Perfection in *Prayer* and other holy *Duties*, conſiſts in that of

mutual *Love* and *Charity*.

I hold it better to ſeem *undevout*, and to hear no Mens Prayers, than to be forced or ſeem to comply with thoſe *Petitions*, to which the Heart cannot conſent, nor the Tongue ſay *Amen*, without contradicting a Mans own underſtanding, or belying his own Soul.

In Devotions, I love neither *Profane boldneſs* nor *Pious non-ſenſe*; but ſuch an humble and judicious Gravity, as ſhews the Speaker to be at once con-

conſiderate of Gods *Majeſty*, the Churches *honour* and his own *vileneſs*; both knowing what things God allows him to ask, and in *what manner* it becomes a ſinner co ſupplicate the *Divine Mercy* for himſelf or others.

I am equally ſcandalized with all Prayers that ſound either *imperiouſly* or *rudely*, or *paſſionately*; as either wanting *Humility* to God, or *Charity* to Men, or *Reſpect* to the Duty.

The light of *Underſtanding* and the fervency of *Af-*

fection, I hold the main and moſt neceſſary bequiſities both in conſtant and occaſional, ſolitary and ſocial *Devotions*.

I had rather be condemned to the Woe of *Væ Soli*, than to that of *Ve vobis Hypocritæ*; by ſeeming to pray what I do not approve.

It is infinitely more *glorious* to convert Souls to Gods Church by the *Word*, than to conquer Men to a ſubjection by the *Sword*.

Confuſion in *Religi-*

gion

gion will as certainly follow every Mans turning Prieſt or Preacher, as it will in the *State*, where every one affects to rule as a *King*.

In the inforced (not *neglected*) want of ordinary means, God is wont to afford *Extraordinary Supplies* of his *Gifts* and *Graces*.

Former Sins may be ſeen in the Glaſs of preſent Terrors and Diſtractions.

Hardly can men be content with one *Sin*, but

add *Sin* to *Sin*, till the later puniſh the former.

Whom the *Laws* cannot, *God* will puniſh by their own *Crimes* and *Hands*.

Fatal Blindneſs frequently attends and puniſhes *Willful*; ſo that men ſhall not be able at laſt to prevent their *ſorrows*, who would not timely repent of their *ſins*.

Gods Conſtancy is ſeen in the Worlds Variety and Changes.

They cannot want *Enemies* who abound in *Sin*, nor

nor ſhall they be long undiſarmed aud undeſtroyed, who with an high hand perſiſt to fight *againſt God* and the clear *Convictions* of their own *Conſciences*.

Piety will make a Prince proſperous, at leaſt it will keep him from being *miſerable*; nor is he much a loſer who loſeth all, yet ſaveth his own ſoul at laſt.

The Cup of *Afflictions* we muſt look upon as *Gods Phyſick*, having that in *healthfulneſs* which it wants in *pleaſure*.

A Prince ought to be

well grounded and ſettled in *Religion*, that it may be judiciouſly *his own* and not other Mens Cuſtom or Tradition which he profeſſes.

The fixation of the Prince in Matters of Religion, will not be more neceſſary for his *Souls* than his *Kingdoms Peace.*

The *Devil of Rebellion* doth commonly turn himſelf into an *Angel of Reformation.*

Unleſs a Prince be ſettled in Religion, he ſhall never want Temptations

to

to deſtroy him and his, under pretenſion of *Reforming* Matters of *Religion.*

Religion ſeems even to the worſt of men as the *beſt* and moſt auſpicious beginning of their worſt Deſigns.

Every one hath Affectation, by ſeeming forward to an Outward Reformation of Religion, to be thought *Zealous*, hoping to recover thoſe Irreligious Deformities, whereto they are Conſcious, by a ſeverity of cenſuring

ſuring other Mens Opinions or Actions.

A Prince muſt take heed of abetting *any Factions*, or applying to any publick diſcriminations in Matters of Religion, contrary to what is in his Judgmen tand the Churches well ſettled: For his partial adhereing as *Head* to any one ſide, gains him not ſo great advantages in ſome Mens hearts, who are prone to be of their Kings Religion, as it loſeth him in others, who think themſelves and their

their profeſſion firſt *deſpiſed*, then *perſecuted* by him.

Under the Colours of *Piety*, Ambitious *Policies* march, not only with with greateſt *ſecurity*, but *applauſe*, as to the *Populacy*.

Nothing ought to ſeem little or deſpicable in Matters which concern Religion and the Churches Peace, ſo as to neglect a ſpeedy Reforming, and effectual ſuppreſſing *Errors* and *Schiſms*: What ſeem at firſt but as an

hand

hand breadth, by *Seditious Spirits*, as by ſtrong Winds are ſoon made to *cover* and *darken* the whole Heaven.

A true Chriſtian is not much ſolicitous what *wrong* he *ſuffers* from *Men*, while he retains in his Soul what he believes is *right* before God.

A Prince ought always to keep up *ſolid Piety* and thoſe *fundamental Truths*, which mend both the hearts and lives of Men, with impartial Favour and Juſtice.

A Prince ought to take heed that outward Circumſtances and Formalities of *Religion* devour not all, or the beſt encouragements of Learning, Induſtry and Piety.

As the Wolf is not *leſs cruel*, ſo he will be more juſtly *hated*, when he ſhall appear no better than a Wolf under *Sheeps Cloathing*.

The true Religion eſtabliſhed in the *Church* of *England* is the beſt in the *World*, not only in the *Community* as Chriſtians, but

but alſo in the *ſpecial* notion as *Reformed*: keeping the middle way between the *Pomp* of ſuperſtitious Tyranny and the *meanneſs* of Fantaſtick Anarchy.

The *Proteſtant Religion* eſtabliſhed in *England* neither gives ſuch Rules, nor ever ſets ſuch Examples, as to raiſe War againſt the Church, the Laws and Prince.

Counterfeit and diſorderly Zeal, ought not to abate our value and eſteem of *true Piety*, both of them are known by their

their *Fruits*; the ſweetneſs of the Vine and Fig-tree is not to be deſpiſed, though the *Brambles* and *Thorns* ſhould pretend to bear *Figgs* and *Grapes*, thereby to rule over the *Trees*.

God ſometimes *puniſhes* a People with *continuance* in their Sins, and ſuffers them to be deluded with the Proſperity of their Wickedneſs.

Keep you to true Principles of *piety*, *vertue* and *honour*, you ſhall never want a *Kingdom*.

In

In Prosperity we should not be wholly strangers to the contemplations of *Mortality*: Those are never unseasonable, since this is always uncertain; Death being an Eclipse which oft happeneth as well in *Clear* as *Cloudy* Days.

It is the greatest Glory of a Christians Life *to die daily*, in Conquering by a lively faith and patient hope of a better life, those partial and quotidian *Deaths*, which kill us as it were by peice-meals, and make

make us to over live our own *Fates.*

A Man ſhould not be aſhamed to change for the better, but he muſt ſee that it is better before he changes, otherwiſe inconſtancy in this will be both a ſin and ſhame.

Kings Papers to *Henderſon.*

NO *Man who truly underſtands the* Engliſh *Reformation will derive it from* Henry *the Eighth*; *for*

for he only gave the Occa-ſion, it was His Son who be-gan, and Q. Eliz. *that per-fected it* Ibidem.

I Eſteem nothing the bet-ter becauſe it is done by ſuch a particular Church (tho it were by the Church of England, *which I avow moſt to Reverence) but I e-ſteem that Church moſt, which comes neareſt to the purity of the Primitive Doctrine and Diſcipline, as I believe this Church doth.* Ibidem.

'Tis Preſumption not Pie-ty, ſo to truſt a good Cauſe, as not to uſe all lawful means to maintain it. His

His Mjeſties Letter *March* 5th 164⅘.

STriving about Names and Words tendeth to no profit, but to the puzzleing and ſubverting thoſe which ſeek after Truth.

Since God hath proclaimed a bleſſing to the Peacemakers, needs muſt the Peace-breakers draw down Curſes upon their own heads.

A Chriſtian *ought not to think that life too long or tedious, wherein God gives him*

him any opportunity, if not to do, *yet to* ſuffer, *with ſuch Chriſtian patience and magnanimity in a* good Cauſe, *as are the greateſt honour of our* Lives, *and the beſt improvement of our* Deaths.

In point of true Chriſtian valour, it argues puſillanimity *to deſire to* die *out of wearineſs of life, and a want of that Heroick Greatneſs of* Spirit, *which becomes a* Chriſtian *in the patient and generous ſuſtaining thoſe* Afflictions, *which as* Shadows *neceſſarily attend us while we are in this* Body; *and*

and which are leſſened or enlarged as the Sun *of our* Proſperity *moves higher or lower; whoſe total abſence is beſt recompenſed with the dew of* Heaven.

Our greateſt Conqueſt of Death is from the power and love of Chriſt, *who hath ſwallowed up death in the victory of his* Reſurrection, *and the Glory of his* Aſcenſion.

Charity is the nobleſt Revenge upon, and Victory over, our Deſtroyers.

As the greateſt temptations to Sin *are wrapped up in*

in seeming Prosperities ; *so the severest Vengeances of God are then most accomplished, when Men are suffered to compleat their wicked purposes.*

Gods Mercy will more than infinitely Recompence, whatever by Mans Justice *he is pleased to deprive us of.*

Gods Righteous Judgment will confute their fallacy, who from Worldly Success, *rather like Sophisters than sound Christians, draw those Popular Conclusions for Gods* approbation *of their Actions.* Gods

Gods wise Providence oft permits *many events, which his revealed Word (the only clear, safe and fixed rule of good Actions and good Consciences) in no sort* approves.

If I must suffer a violent Death *with my Saviour, it is but* Mortality *Crowned with* Martyrdom, *where the debt of Death which I owe for Sin to Nature, shall be raised as a gift of* Faith *and* Patience *offered to God.*

The Trophees of my Charity *will be more glorious and durable over*

them, than their ill-managed Victories *over me.*

I look upon the temporal deſtruction *of the greateſt King as far leſs deprecable, than the eternal damnation of the meaneſt Subject.*

It is better for us to be dead to our ſelves and live in God, than by living in our ſelves to be deprived of God.

To contend with Death *is the work of a weak and mortal Man; to* overcome *it, is the grace of God alone, who is Almighty and Immortal.*

Moral

Moral Apophthegms.

UNjuſt hatred and jealouſies are able to pervert Acts of greateſt Indulgence.

Many Men are ſeldom of *one mind*, and often times the *Major part* are not in the right.

Sure it ceaſes to be *Counſel*, when not *Reaſon* is uſed as to Men to perſwade; but force and terror as to *Beaſts*, to drive and compel Men to aſſent to whatever tumultuary Patrons

ſhall project. He deſerves to be a *Slave* without pity or redemption, that is content to have the *Rational Soveraignty* of his Soul, and *Liberty* of his Will and Words, ſo Captivated.

I do not think my Kingdoms ſo conſiderable as to preſerve them with the forfeiture of that Freedom, which cannot be denied me as a *King*, becauſe it belongs to me as a *Man* and a *Chriſtian*, owning the dictates of none but God to be above me,

as

as obliging me to consent. Better for me to die enjoying this Empire of my Soul, which subjects me *only to God*, so far as by Reason or Religion he directs me, than live with the Title of a *King*; if it should carry such a *vassalage* with it, as not to suffer me to use my Reason and Conscience, in what I declare as a *King*, to like or dislike.

Too much variety doth but confound the Senses, and makes them still hate one folly, and fall in love with another. B 3 When

When large pretences prove but the Shadow of weak performance, then the greatest labours produce the smallest effects.

No Mans Reason can be Commanded by another Mans Will.

Kings 2d Paper to Henderson.

ERror and Passion is a *shadow* of *Reason*, and must serve those that are destitute of the *substance*.

Sure that Man cannot be *blameable* to God or Man,

Man, who ſeriouſly endeavours to *ſee the beſt* Reaſon of things, and faithfully *follows* what he takes for Reaſon; the *uprightneſs* of his intentions will excuſe the poſſible *failing* of his *Underſtanding:* If a *Pilot* at Sea cannot ſee the *Pole-ſtar*, it cannot be any fault in him to *ſteer his Courſe* by ſuch *Stars* as do beſt appear to him. It argues rather thoſe Men to be Conſcious of their defects of Reaſon and convincing Arguments, who call in

the assistance of *meer force*, to carry on the weakness of their *Counsels* and *Proposals*.

I can be content to recede *much* from my own Interest and Personal Rights, of which I conceive my self to be *Master*? but in what concerns *Truth*, *Justice*, the *Rights* of the *Church*, and my *Crown*, together with the general good of my *Kingdoms* (which I am bound to preserve as much as morally lies in me) here I am and ever shall be

fixt

fixt and *resolute*: No Man shall gain my *consent* to that, wherein my Heart gives my tongue or hand the lye; nor will I be brought to affirm that to *Men* which in my Conscience I deny before *God*.

Common Civility is in vain expected from those that dispute their Loyalty.

It cannot be safe for any Relation to a King to tarry among them, who are shaking hands with their *Allegiance* under pretence of laying faster

hold on their *Religion.*

Afflictions makes *Vertues* shine with greater Luſtre, as *Stars* in the darkeſt nights.

A true *Wife* loves her *Husband*, not his *Fortunes*, and bears a ſympathy with him in his *Afflictions.*

Such is the Ingratitude of ſome Men, that they ſcornfully lift up themſelves againſt thoſe of whoſe *Bread* they have eaten, and been enriched with their Bounty; and yet think to ſaisfie all Obligations to duty by their

Corbian

Corban of *Religion*: and can less endure to see, than to sin again it their *Benefactors* as well as their *Soveraigns*.

It is the most Glorious *Victory*, when no disdain or emotion of *Passion* transports us by the Indignity of ill Carriage, to do or say any thing unbeseeming our selves, or unsuitable to that temper, which in greatest Injuries best becomes a Christian, as coming nearest to the great Example of Christ.

Clemency is a *Debt* which

which we *ought to pay* to those that *crave it*, when we have cause to believe, they would not after *abuse* it; since God himself suffers us not to pay any thing for his Mercy, but only *Prayers* and *Praises*.

They confess their known *weakness* as to Truth and Justice, who choose rather to contend by Armies than by Arguments.

To bind a Mans self to a General and Implicite Consent to whatever shall be desired or propounded, were such a Latitude

Latitude of blind Obedience as never was expected from any *Free-man*; nor fit to be required of any *Man*, much leſs of a *King* by his own Subjects.

The goodneſs of Mens *Intentions* will not excuſe the ſcandal and contagion of their Examples.

Miſconſtructions of Actions are prone to find more Credulty in Men to what is falſe and evil, than Love and Charity to what is true and good.

He that is Conſcious to his own depth of wickedneſs,

neſs, is loth to believe any Man not to be ſo bad as himſelf.

'Tis Kingly to *do well*, and *bear ill*: If I can but *act* the one, I ſhall not much regard to *bear* the other.

Royal Bounty emboldens ſome Men to *ask* and *act* beyond all Bounds of *modeſty* and *gratitude*.

I thank God, I never found but my *Pity* was above mine *Anger*.

Between the *malice* of my Enemies and other *Mens* miſtakes, I put as great

great a difference as between an ordinary *Ague* and the *Plague*; or the itch of *Novelty* and the Leprosie of *Disloyalty*.

As Liars need have good *Memories*, so malicious Persons good *Inventions*.

My Patience will better serve to *bear*, and my Charity to *forgive*, than my leisure to answer the many *false Aspersions* which some Men have cast upon me.

Liberty in the popular sense is to *do what every Man liketh best.*

I wiſh *Repentance* may be the *only Puniſhment* of evil doers.

Gods Mercies are full of *variety* and yet of conſtancy.

A little Moderation may prevent great miſchiefs.

Pride attends *proſperous*, and *repineings* follow *diſaſtrous* events.

'Tis a Pious *Ambition* to overcome each other with *Reaſon*, Moderation and Self-denial.

The greateſt experiments of *Vertue* and *Nobleneſs* are diſcovered in the

the greateſt *advantages* againſt an Enemy; and the greateſt Obligations are thoſe which are put upon us by them, from whom we could leaſt have *expected* them.

Secret Impreſſions of ſhame and diſhonour attend all unworthy Actions, have they never ſo much of Publick Flattery and Popular Countenance.

God bleſt the modeſt reſpect and filial tenderneſs, which *Noah*'s Sons bare to their Father; nor did his open Infirmity

juſtifie

juſtifie *Cham's Impudency*, nor exempt him from that Curſe of being *Servant* of *Servants*; which Curſe muſt needs be on them, who ſeek by diſhonourable Actions to pleaſe the Vulgar, and confirm by ignoble Acts their dependance upon the People.

Reaſon is the Divineſt Power, I ſhall never think my ſelf *weakned*, while I may make full and free uſe of that; no Eclipſe of outward fortune ſhall rob me of that light: What

What God hath denied of outward ſtrength, his *Grace* I hope will ſupply with inward Reſolutions, not moroſely to deny what is fit to be granted, but not to grant any thing which *Reaſon* and *Religion* bid one deny.

No *Reſtraint* ſhall enſnare my Soul in ſin, nor gain that of me, which may make my *Enemies* more inſolent, my *Friends* aſhamed, or my *Name* accurſed.

'Tis better *others* betray us than we our ſelves, and

and that the price of our Liberty ſhould be our *Conſcience*; the greateſt injuries our Enemies ſeek to inflict upon us, cannot befal us without our *own conſent*.

Company *obtruded* is more ſad than any *ſolitude* can be.

Tho the Juſtice of the Law deprives Priſoners and Malefactors of worldly comfort, yet the mercy of Religion allows them the Benefit of their *Clergy*;

as

as not aiming at once to deſtroy their *Bodies* and damn their *Souls.*

Some *Remedies* are worſe than the Diſeaſe, and ſome *Comforters* more miſerable than *Miſery* it ſelf.

Brethren in Iniquity are not far from becoming *inſolent Enemies*; for there is nothing harder than to keep ill men long in one mind.

Plenty is prone to add fewel to the Luxuries of Popular Cities, their *Wealth* to make them *Wanton*, their

Multi-

Multitudes tempting them to *Security*, and their *Security* expoſing them to unexpected *Miſeries.*

The moſt, tho they be not *good* themſelves, yet are glad to ſee the ſeverer ways of Vertue at any time ſweetned by *Temporal Rewards.*

Political Apophthegms.

AS the Quality of a *Prince* ſets him beyond a *Duel* with any Sub-

Subject, ſo the Nobleneſs of his Mind muſt raiſe him above the meditating any *Revenge*, or executing his Anger upon *the many*; for there is more inward complacency in *pardoning* one than in *puniſhing* a thouſand.

Needs muſt the total alteration of *Fundamentals* be not only deſtructive to others, but in concluſion to themſelves that attempt it.

A good Prince ought to reſolve to give all juſt ſatisfaction to *modeſt* and

ſober

ſober deſires, and to redreſs all *publick grievances* in Church and State, and by the weight of Reaſon counterpoize the over-ballancing of *Factions*.

The right way of *Parliaments* is moſt ſafe for the Crown, as beſt pleaſing to the People.

His own and his Children Intereſts are Obligations to a Prince to ſeek and preſerve the Love and Welfare of his Subjects.

Time is the beſt Cure for Factions.

The only Temporal Bleſ-

Bleſſing that is left to the Ambition of juſt Monarchs, as their greateſt honour and ſafety, next Gods protection, is to ſeek and preſerve the *love* and *welfare* of their People.

Princes can be *no loſers* by leſſening themſelves in ſome things of their juſt *Perogative*, if they might but gain a Recompence in their Subjects *Affections*.

Rigour or *Remiſsneſs* of Miniſters in Church and State, contract upon Government *Odium* and *Offences*.

It concerns Princes both in *Piety* and *Policy* to see *Religion* settled and preserved in Truth, Unity, and Order; as knowing that no *flames* of Civil Dissentions are more dangerous than those which make *Religious pretences* to be the ground of *Factions*.

Great *Abilities* are prone to create in a Minister of State great *Confidence* of Undertakings, and great Employments are like enough to betray him to *great Errors* and *many Enemies*.

States-

States-men, who move in an *high ſphere* and with a *vigorous luſtre*, muſt needs, as the *Sun*, raiſe many *Envious Exhalations*, which condenſed by a Popular *Odium*, are capable to *caſt a Cloud* upon the brighteſt Merit and Integrity.

The Importunity of People may ſometimes *neceſſitate* a Prince, though unſatisfied in his own Conſcience, to chuſe rather what is *ſafe* than what ſeems juſt: And ſo prefer the outward peace of his Kingdoms with *Men*, be-

fore that inward *exactneſs* of *Conſcience* with *God*. Yet ſtill *better one Man periſh, though unjuſtly, than the people be diſpleaſed*; is a fallacious Maxim.

For the beſt rule of *Policy* is to prefer the doing of *Juſtice* before all *Enjoyments*, and the peace of Conſcience before the preſervation of Kingdoms.

Strong *Probabilities* are ſufficient to raiſe jealouſies in any Kings heart, who is not wholly ſtupid and neglective of the publick Peace. Popular

Popular Tumults are not like a *Storm at Sea*, which yet wants not its Terror, but like an *Earthquake*, ſhaking the very Foundations of all, than which nothing in the World hath more of *horror*.

Nothing is more to be feared and leſs to be uſed by *wiſe Men* than *Tumultuary Confluxes* of *mean* and *rude People*, who are taught firſt to *petition*, then to *protect*, then to *dictate*, at laſt to *command* and *over-awe* the Parliament.

The Mid-witery of *Tumults* is used by those who have a mind to bring ruin upon the Church and State.

Mens *passions* and Gods *directions* seldom agree, *violent* Designs and Motions must have suitable Engines.

Such as too much attend their *own ends*, seldom confine themselves to *Gods means*.

Force must croud in what Reason will not lead.

As

As it is no ſtrange thing for the *Sea* to rage, when *ſtrong winds* blow upon it; ſo neither for Multitudes to become *Inſolent*, when they have Men of ſome Reputation for *Parts* and *Piety* to ſet them on.

Some may Interpret it as an effect of Puſilanimity for a *Man* for *popular terrors* to deſert his publick *ſtation*. But I think it an hardineſs beyond *true valour*, for a wiſe *Man* to ſet himſelf againſt the *breaking in of a Sea*; which to reſiſt at preſent, threatens

imminent danger, but to withdraw, gives its ſpace to ſpend its *fury* and gains a fitter *time* to *repair* the *breach*.

A gallant Man had rather fight to great diſadvantages for number and place in the *Field* in an orderly way, than *ſcuffle* with an undiſciplined Rabble.

As *Swine* are to Gardens and orderly Plantations, ſo are *Tumults* to Parliaments, and Plebeian Concourſes to publick *Councils*, turning all into diſorders and ſordid confuſions. Some

Some Men occaſion *more work* than they find to do, by undoing ſo much as they find *well done* to their hands: Their Activity being ſuch that they will needs make rather than want it, and chuſe to be *doing amiſs* rather than do *nothing*.

Good Subjects will never think it *juſt* or *fit* that their Soveraigns Condition ſhould be *worſe* by his bettering *theirs*.

The *Common wealth* is kept in tune by preſerving

the *Laws* in their due Execution and Vigour, wherein the Princes intereſt lies more than any Mans.

More than the *Law* gives a juſt Prince *deſires* not to have, and *leſs* the meaneſt Subject ſhould not.

A Prince is eaſily perſwaded that he cannot *grant* too much, or *diſtruſt* too little, to Men who being profeſſedly his *Subjects*, pretend ſingular *Piety* and *Religious Strictneſs*.

Better it is forced to Sea by a *Storm*, tho unprovided of Tackling and Victual,

ctual, than venture ſpliting or ſinking on a *Leeſhore*.

Tumults reſolve to take the boldneſs to *demand* any thing, and not leave their Governours the liberty of their Reaſon and Conſcience to *deny* them any thing.

A Prince is not bound farther to agree with the Votes of his Council, than he ſees them agree with the *Will of God*, with his *juſt Rights* as a *King*, and the general good of his *People*. Though

Though a Prince be desirous to give all just content to his People, yet some Mens Hydropick Insatiableness hath learned to *thirst* the more, by how much the more they *drink*; whom no Fountain of Royal Bounty is able to overcome, so resolved they seem either utterly to *exhaust* it, or barbarously to *obstruct* it.

As to the desires of Men, God enjoyneth us to try all things by the touch-

stone

ſtone of Reaſon and Laws, which are the Rules of Civil Juſtice, and to declare our conſents to that only which our Judgments approve.

The unthankful Importunities and Tumultuary Violence of immoderate Demands, ought not to betray a reſolved Prince to that dangerous and unmanly ſlavery, which ſhould make him ſtrengthen them by his conſent in thoſe things which he thinks in his Conſcience to be againſt the *Glory of God*;

God, the good of his *Subjects*, and the discharge of his own Duty, in Reason and Justice.

'Tis among the wicked *Maxims* of bold and disloyal undertakers, that *bad Actions must always be seconded with worse*; and rather not to be *begun*, than not carryed on; for they think the *retreat* more dangerous than the Assault, and hate *Repentance* more than *Perseverance* in a fault.

'Tis the best of Policy to bear with Patience what

what we cannot Remedy by Prudence.

Superſtitious *ſourneſs* in Matters of Religion ſo darkens the Judgment, that they cannot ſee any thing of Sin and Rebellion in thoſe *means* they uſe with intents to Reform to their Models what they call *Religion*; who think all is *Gold* of Piety, which doth but *gliſter* with a ſhew of Zeal and Fervency.

Sir *John Hotham* was a notable *Monument* of unproſperous *Diſloyalty*, teaching

teaching the World by ſo ſad and unfortunate a Spectacle, that the *rude Carriage* of a Subject towards his *Soveraign*, carries always its *own Vengeance* as an unſeperable Shadow with it; and thoſe oft prove the moſt fatal and implacable *Executioners* of it, who were the firſt *Employers* in the Service.

It is a hard and diſputable *choice* for a *King* that loves his People and deſires their love, either to *kill* his own Subjects or

to

to be killed by them.

Miſcarriages in Government may eſcape, rather through *ill Counſel* of ſome Men driving on their *private ends*, or the *peeviſhneſs* of others envying the publick ſhould be managed *without* them, or the hidden and *inſuperable neceſſities* of State, than any *propenſity* a Prince has of himſelf, either to injurioufneſs or oppreſſion.

The hazards of *War* are equal, nor doth the *Cannon* know any reſpect of *Perſons*. Un-

Unnatural motions ſeem rather the production of a ſurfeit of *peace*, and wantonneſs of minds or of private diſcontents; Ambition and Faction which eaſily find or make Cauſes of quarrel, than any real obſtruction of *Juſtice* or *Parliament Priviledges*.

The ſole expoſing a Man to the Publick *Odium*, is enough to ruin any Man, before his *Cauſe* be *heard* or *tryed*.

Soveraign Power in Subjects ſeldom agreeth long

long with the ſtomacks of fellow Subjects.

There is no King ſo great as he that is King of Rich and Free People; and if they have not property of Goods, and Liberty of Perſons, they can be neither Rich nor Free. *Baſilika*, *Part the* 2d, *fol.* 40.

The Peoples Liberty ſtrengthens the Kings Prerogative, and the Kings Prerogative is to

to defend the Peoples Liberties.

A juſt Prince conceives himſelf capable of being ſerved only by honeſt Men and in the honeſt way. *Anſw. to Remonſtrance.*

The Law is the Inheritance of every Subject, and the only ſecurity he can have for his Life, Liberty or Eſtate. *Ibidem.*

Thoſe Accommodations are moſt eaſily made

and

and moſt exactly obſerved, that are granted upon reaſonable and equal Conditions. *Anſw. to the 19th Propoſition.*

The Flouriſhing of a People is their Kings greateſt Glory, and their Affections his greateſt Strength.

After inteſtine troubles an Act of Oblivion is the beſt Bond of Peace; the Wiſdom of this and other Kingdoms having in ſuch Caſes uſually and happily

in

in all Ages granted general Pardons, whereby the numerous discontentments of many Persons and Families otherwise exposed to ruin, might not become fewel to new disorders, or seeds to future troubles. *Basilika, Part 2d, fol.* 618.

Good King desires not to be safer than he wishes his People.

They who are *Conscious* to their own evil Merits and Designs, will needs perswade

perſwade the World that none but *Wolfs* are fit to be truſted with the Cuſtody of the *Shepherd* and the *Flock*.

Factious diſtractions muſt needs follow the *many headed Hydra* of Government, which as it makes a ſhew to the People to have *more Eyes* to foreſee, ſo they will find it hath *more mouths* too, which muſt be ſatisfied; and at beſt, hath rather a *Monſtroſity* than any thing of Perfection, beyond that of *Right Monarchy*,

Monarchy, where *Counsel* may be in many as the *Senses*, but the Supream Power can be but in one as the *Head*.

The *Hearts* of Subjects are the greatest *Treasure* and best *Ammunition* of a King.

Some things which a King might *approve*, yet in *Honour* and *Policy* are at some time to be *denied* to some Men, lest he should seem *not to dare to deny* any thing, and give too much Encouragement to unreasonable

Demands

Demands or Importunities.

No Man ſeeks to limit and confine his *King* in *Reaſon*; who hath not a ſecret aim to ſhare with him or uſurp upon him in *Power* and *Dominion*.

A juſt Prince ought not ſo much to look at *Number* and *Power* as weigh *Reaſon* and *Juſtice*.

Tumults are the *Hounds* that attend the *crie* and *hollow* of thoſe Men who *hunt* after *Factions* and private Deſigns, to the ruin of *Church* and *State*.

It is the *Resolution* of a good *Prince* that nothing of *passion* or *peevishness*, or *list* to *contradict*, or *vanity* to shew his *negative power*, shall have any biass upon his *Judgment*, to make him gratify his *Will*, by *denying* any thing which *Reason* and *Conscience* Commands him not: Nor on the other side, to *consent* to more than *Reason*, *Justice*, *Honour*, and *Religion* perswade him to be for *Gods* glory, the *Churches* good, his *Peoples* welfare, and his own *Peace*.

An

An Indulgent *Prince* will ſtudy to *ſatisfie* his *People*, but will never for *fear* or *flattery* gratify any *Faction* how potent ſoever; for this were to nouriſh the *Diſeaſe* and oppreſs the *Body*.

The Intereſt of a *Prince* lies as much in the *Common welfare* of his *Subjects*, as ſome Mens doth in their *Perturbations*; who think they cannot do well but in *evil* times.

A *Pious Prince* looks upon the effuſion of his *Subjects Blood*, as exhauſt-

ed out of his own *Veins*. It cannot but ſeem either *Paſſion*, or ſome *Self-ſeeking*, more than true *Zeal* and *Pious Diſcretion*, for any *Forreign State* or *Church*, to preſcribe ſuch *Medicines* only for others which themſelves have uſed, rather ſucceſsfully than commendably; not conſidering that the ſame *Phyſick* on different conſtitutions will have different operations, that may *Kill* one which doth but *Cure* another.

Men jealous of the Juſtifi-

Juſtifiableneſs of their *Doings* and *Deſigns* before *God*, never think they have *humane* ſtrength enough to carry their work on, ſeem it never ſo plauſible to the People: What cannot be juſtified in *Law* and *Religion*, had need to be fortified with *Power*.

Inconſtancy attends all minds engaged in violent motions.

In vain do Men think to build their *Piety* on the ruins of *Loyalty*, nor can thoſe Confederations be durable, when Subjects

make *Bankrupt* of their *Allegiance*, under pretence of seting up a quicker Trade for *Religion*.

All *Reason* and true *Policy* will teach Subjects that their chiefest interest consists in their *fidelity to the Crown*, not in their serviceableness to any party.

Some Men have so much of the *Serpents subtilty*, that they forget the *Doves simplicity*.

Ambitious Minds never think they have laid *Snares* and *Gins* enough to catch

and

and hold the *Vulgar Credulity*; for by such *Politick* and seemingly *Pious ſtratagems*, they think to keep the *Populacy* faſt to their *Parties* under the terror of *Perjury*.

No *After-contracts* deviſed and impoſed by a few Men in a declared Party, without the *conſent* of the *Prince*, and without any like *power* or *precedent from God* or *Mans Law*, can be ever thought by judicious Men ſufficient, either to abſolve or ſlacken thoſe moral and eternal

Bounds of *Duty*, which lie upon all *Subjects Consciences* both to *God* and their *Prince*.

Illegal ways seldom or never intend the engageing Men more to *Duties*, but only to *Parties*. Therefore it is not regarded how they keep their *Covenants* in point of *Piety* pretended, provided they adhere firmly to the *Party* and *Design* intended.

Unjust it is both in the eye of *Reason* and *Religion*, to deprive the most

Sacred

Sacred Employment of all due Encouragements:

The worſt effects of *open hoſtility* come ſhort of thoſe *ſtrategems* and *conflicts* of Malice, which by *falſities* ſeek to oppreſs the Truth, and by *jealouſies* to ſupply the effect of real Cauſes.

A good King can more willingly loſe his *Crowns* than his *Credit*; nor are his *Kingdoms* ſo dear to him as his *Reputation* and *Honour*. Thoſe muſt have a *Period* with his Life, but theſe may ſurvive to a

glorious kind of Immortality when he is dead and gone; a good Name being the embalming of *Princes*, and a ſweet Conſecrating of them to an *Eternity* of *Love* and *Gratitude* among *Poſterity*.

When our Eyes are *blinded* with the miſts of *Suſpicions*, we are ſoon miſled into the *precipices* of *Actions*.

A good Prince is too Conſcious to his *own* Affections toward the generality of his People, to ſuſpect *theirs* to him.

The

The ſenſe of the Injuries done unto his *Subjects*, is as ſharp as thoſe done to a *Prince himſelf*. He had rather prevent his Peoples ruin than rule over them, nor is he ſo Ambitious of that Dominion, which is but his right, as of their happineſs; and therefore had rather ſuffer all the miſeries of life, and die many deaths, than ſhamefully to deſert, or diſhonourably to betray his one juſt Rights and Soveraignty, on which their Felicity depends.

Some

Some look ſo much at the Goodneſs of the *End* propounded, that they conſider not the lawfulneſs of the *means* uſed, nor the *depth* of the miſchief plotted and intended.

The noiſe and oſtentation of *Liberty*, is an uſual artifice to with-draw the Peoples affections from their Prince to innovating Deſigns: For *Liberty* in the Popular ſenſe is to do what every Man liketh beſt, but the divineſt *Liberty* is to *Will* what

Men

Men ſhould, and to do what they ſo *will*, according to *Reaſon*, *Laws*, and *Religion*.

The Bounds of the Laws *good Men* count their Ornament and Protection, others their *Manicles* and *Oppreſſion*.

It is not juſt any Man ſhould expect the reward and benefit of the *Law*, who deſpiſeth its rule and direction, loſing juſtly his *ſafety*, while he ſeeks an unreaſonable *Liberty*.

They are the beſt preſervers of *true Liberties*, who

who allow themſelves the leaſt *licentiouſneſs* againſt or beyond the Laws.

Proud and arrogant *Activity* ſeeks to hatch every Egg of different Opinion to a *Faction* or *Schiſm.*

Never were any Princes more glorious than thoſe whom God hath ſuffered to be tried in the Furnace of *Afflictions* by their injurious Subjects.

'Tis no wonder if Men not fearing *God* ſhould not honour their *King*, ſince

ſince *God* hath graven ſuch Characters of Divine Authority, and Sacred Power upon Kings, as none may without *Sin* ſeek to blot them out.

The Pride of thoſe that ſtudy *Novelties* can hardly allow former times any ſhare or degree of Wiſdom or Godlineſs.

Slight and eaſie is that *Leger demain* which will ſerve to delude the Vulgar.

No Men are prone to be greater *Tyrants* and more rigorous *Exactors* upon

upon others, to *Conform* to their Illegal Novelties, than such whose Pride was formerly least disposed to the Obedience of *lawful* Constitutions, and whose *licentious humours* most pretend *Conscientious Liberties.*

The advantage of Error consists in Novelty and Variety, as Truths in *Unity* and *Constancy.*

A King is intrusted by *God* and the *Laws*, with the good both of *Church* and *State.*

Use is the great Arbitrator

trator of *Words*, and Master of *Language*.

Faction and Confusion, Emulation and Contempts, are prone to arise among *equals* in Power and Function.

Inconstancy is a great prejudice against Novelty.

It is a gross Vulgar Error to impute to, or revenge upon the *Function* the faults of *times* or *persons*.

Secular Additaments and Ornaments of Authority, Civil Honour, and

and Estate, which *Christian Princes* have annexed to *Bishops* and *Churchmen*, are but as *just rewards* of their Learning and Piety, enablements to Works of *Charity* and *Hospitality*, and meet strengthenings of their *Authority* in point of *respect* and *observance* which even in peaceful times are hardly paid to any Governours by the measure of their *vertues*, so much as by that of their *Estates*.

Poverty and *Meanness* exposeth *Governours* and their

their *Authority* to the contempt of licentious minds and manners.

There is an innate principle of *vitious* oppoſition in all Men, againſt thoſe that ſeem to *reprove* or *reſtrain* them.

What I think in my Judgment *beſt*, I may not think ſo abſolutely neceſſary for all places and at all *times*.

Far better it is to hold to *Primitive* and *Uniform Antiquity*, than to comply with *divided Novelty*.

The way of Treaties is as

as a retireing from fighting like *Beasts* to arguing like *Men*, whoſe ſtrength ſhould be more in their *underſtandings* than in their *limbs*.

Thoſe that endeavour to rule by the *Sword*, ſhall at laſt fall by it; for *Faction* is the *Mother* of *Ruin*.

It is an Office not only of *Humanity*, rather to uſe reaſon than force; but alſo of *Chriſtianity*, to ſeek *Peace* and enſue it.

The events of all *War* by the *Sword*, are very dubious

dubious and of a Civil War *uncomfortable*, the *end* hardly recompenſing and late repairing the miſchief of the *means*.

No ſucceſs ſhould enhaunce the price of *Peace*.

Jealouſies are not ſo ſoon allaied as they are raiſed.

Some Men are more afraid to retreat from violent Engagements than to Engage: What is wanting in *Equity* muſt be made up in *Pertinacy*.

Such as have little to enjoy in *Peace* or loſe

in

in *War*, ſtudy to render the very name of *Peace* odious and ſuſpected.

Some Men have that *height*, as to interpret all fair condeſcendings, as Arguments of *feebleneſs*, and glory moſt in an inflexible ſtiffneſs, when they ſee others moſt *ſupple* and inclinable to them.

The higheſt tide of ſucceſs will not ſet a juſt Prince above a *Treaty*, nor the loweſt Ebb below a *Fight*, though it is not any ſign of Mens valour

to

to be prodigal of Mens *lives*, rather than to be drawn to produce our own *Reaſons*, or to ſubſcribe to other *Mens*.

In the ſafety and preſervation of the *Prince* and the *Laws*, all honeſt Men think the welfare of their Country doth conſiſt; for and withal which it is far more honourable and comfortable to *Suffer* than to *Proſper* in their ruin and ſubverſion.

Neither ſhews nor truth of *Piety* are ſufficient to diſpenſe with or expiate the

the *defects* of *Subjects Duty* and *Loyalty* to their *Prince.*

In War the most prosperous *success* on either side, impair the welfare of the whole.

Our mutual divisions are our common distractions, and the union of all is every good Mans chiefest interest.

A great Miscarriage it is, that *popular clamours* and *fury* should be allowed the reputation of *Zeal* and the *Publick Sense.*

They study to please

some

ſome parties injures all.

Freedom, Moderation, and Impartiality, are ſure the beſt tempers of *Reforming* Councils and Endeavours: What is acted by *Factions* cannot but offend *more* than it pleaſeth.

The *Vulgar* are taken with *Novelties*, as *Children* with *Babies*; very much, but not very long.

Good Princes as they own their Kingdoms from God, ſo they deſire to Rule for his *Glory* and his *Churches good*.

As good ends cannot juſtifie evil means, ſo nor will *evil beginnings* ever bring forth good *concluſions*, unleſs God by a Miracle of Mercy, create *light out of darkneſs*, *order* out of *confuſions*, and *peace* out of our *paſſions*.

A good Prince wiſhes his Subjects had a clear ſight into his moſt retired thoughts, where they might diſcover how they are divided betwixt his love and care, not more to preſerve his *own Rights*, than to procure their

peace

peace and *happineſs*; and extream grief to ſee them both *deceived* and *deſtroyed*.

Bees will gather honey where the *Spider* ſucks poyſon.

Subjects can hardly be happy, if their Prince be miſerable, or enjoy their Peace and Liberties while he is oppreſſed.

Some Mens Deſign is like *Abſoloms*, by enormous Actions to widen Differences, and to exaſperate all ſides to ſuch

distances as may make all *Reconciliation* desperate.

With the Vulgar *Prosperity* gains the greatest esteem and applause, as *Adversity* exposeth to their greatest slighting and disrespect, as if *good fortune* were always the shadow of *Vertue* and *Justice*, and did not oftner attend *vitious* and *injurious* Actions, as to this World.

No secular advantages seem sufficient to that Cause, which begins with Tumults, and depends chiefly upon its *Reputation* with the *Vulgar*. The

The taking away of a Princes *Credit* is but a neceſſary preparation to the taking away of his *Life* and his *Kingdoms*.

What Providence denies to *force*, it may grant to *Prudence*.

Confidence of an Enemy may *diſarm* and *overcome* him.

So various are all humane *Affairs*, and ſo neceſſitous may the State of *Princes* be, that their greateſt danger may be in their ſuppoſed *ſafety*, and their *ſafety* in their ſuppoſed *danger*.

It is some skill in *Play* to know when a Game is *lost*; better fairly to give over than to contest in vain.

Restraint, though it hath as little of *safety* to a Prince, yet it hath not more of *danger* than unbridled Tumults.

If my *Captivity* or *Death* must be the price of the Redemption of the *Laws*, I grudge not to pay it.

No Condition can make a *King* miserable, which carries not with it his *Souls*, his *Peoples*, and his *Posterities* Thraldom. I

I rather chuſe to ſuffer *for* my Subjects than with them; and therefore had rather hazard the ruin of one *King*, than confirm many Tyrants over them.

The evil Policy of Men forbids all juſt Reſtitution, leſt they ſhould confeſs an injurious uſurpation.

The Sins of a Prince have the Aggravation of his *Condition*, the Eminency of his *place*, adding weight to his offences.

Some *little* Practice will ſerve that Man who only ſeeks to repreſent a part

of *honesty* and *honour*.

A King cannot be so *low* but he is considerable, adding weight to that Party where he appears.

'Tis better to *swim* down a stream, than in vain to strive against it.

Impossible it is for Lines to be drawn from the Center, and not to *divide* from each other so much the wider, by how much they go *farther* from the point of Union.

Such as will adventure on a King without any *Commission*, but that of

Will

Will and Power to take his Person into their Custody, must not be thought over *Modest* or *Timerous* to carry on any Design they have a mind to.

'Tis much more happy to be subject to the known Laws, than to the various Wills of any *Men*, seem they never so *plausible* at first.

Vulgar Compliance with any Illegal and Extravagant ways, like violent motions in Nature, soon grows weary of it self, and ends in a Refractory fullenness. H 5 Peo-

Peoples Rebounds are often in *their* Faces who first put them upon those *violent strokes*.

The ways of Peace consist not in the divided Wills of Parties, but the joynt and due observation of the Laws.

Sins expose a People to Gods Justice, their *Riches* to others *Injuries*, their *Number* to *Tumults*, and their *Tumults* to *Confusion*.

We must not measure a *Cause* by the success, nor a Mans Judgment of things

things by his *misfortunes*.

A Prince that hath begun and ſpent ſome years of diſcretion on the experience of *Troubles* and exerciſe of Patience, hath an advantage of Wiſdom above moſt of his *quality*.

Piety and all Vertues both *Moral* and *Political*, are commonly better planted to a thriving, in *Troubles*, as *Trees* ſet in *Winter*, than in warmth and ſerenity of times, or amidſt thoſe delights which uſually attend Princes Courts in times of

Peace

Peace and Plenty, which are prone either to root up all Plants of true vertue and honour, or to be contented only with some *Leaves* and withering *Formalities* of them, without any real Fruits, such as tend to the publick good, for which Princes should always remember they are *Born* and by Providence Designed.

Flatterers are as inseperable from prosperous Princes, as flies from Fruit in Summer, whom

Adversity,

Adversity, like cold weather, drives away.

The best Government and highest Soveraignty a Prince can attain to, is to be *Subject* to *God*; that the *Scepter* of his *Word* and *Spirit* may rule in his heart.

The true glory of Princes consists in advancing *Gods glory*, in the maintainance of true Religion and the Churches good; also in the dispensation of Civil Power, with Justice and Honour to the Publick Peace.

A Prince ought ſo to order Affairs in point of Power, that he need not to fear or flatter any *Faction*; for if ever he ſtand in need of them, or muſt ſtand to their *Courteſie*, he is undone. The *Serpent* will devour the *Dove*; he may never expect leſs of Loyalty, Juſtice, or Humanity, than from thoſe who engage into Religious Rebellion; from whom he may hear *Jacob's voice*, but he ſhall feel they have *Eſau's* hands.

The

The *setled Laws* of the Kingdom are the most excellent *rules* a Prince can Govern by.

Ingenious Liberty, consists in the enjoyment of the fruits of Industry and the benefit of those Laws, to which Subjects themselves have consented.

A Princes Prerogative is best shewed and exercised in *remitting*, rather than *exacting* the rigour of the Laws; there being no thing worse than *Legal Tyranny*.

I cannot learn that Les-

son,

ſon, nor I hope ever will you, that it is *ſafe* for a King to gratifie any *Faction* with the perturbation of the Laws, in which is wrapt up the Publick *Intereſt* and the good of the *Community*.

A Prince ought ſeriouſly to conſider the former real or objected miſcarriages of his Predeceſſor, which might occaſion *Troubles*, that he may avoid them.

A Prince ought not to repoſe ſo much upon any

Mans

Mans *single Counsel*, Fidelity and Discretion in managing *Affairs* of the first magnitude (that is Matters of *Religion* and *Justice*) as to create in himself or others a diffidence of his own *Judgment*, which is likely always to be more *constant* and *impartial* to the interests of his *Crown* and *Kingdom*, than any Mans.

A *Prince* must beware of *exasperating* any Factions by the crossness and asperity of some Mens

Mens *Passions*, *Humours*, or private *Opinions*, imployed by him, grounded only upon the *Differences in lesser matters*, which are but the *skirts* and *suburbs* of *Religion*.

Favors and Rewards must be distributed to all Men by the Prince with an *equal eye* and *impartial hand*, as he finds them for their real goodness, both in *Ability* and *Fidelity* worthy and capable of them.

As a *Prince* needs no Pa-

Paliations for any Designs (as other Men) so he ought to study really to exceed in true and constant Demonstrations of goodness, Piety, and Vertue towards the People, even all *those Men* that make the greatest noise and ostentations of Religion; so he shall neither fear any detection (as they do who have but the face and mask of goodness), nor shall he *frustrate* the just expectations of his People, who cannot in reason

ſon promiſe themſelves ſo much good from Subjects *Novelties*, as from the Vertuous Conſtancy of their King.

None are greater Oppreſſors of the Eſtates, Liberties and Conſciences of the People, than thoſe Men that entitle themſelves the Patrons and Vindicators of them, only to uſurp *Power* over them.

When ever Acts of *Indempnity* and *Oblivion* ſhall be deſired and accepted,

cepted; let them be granted not only as Acts of State, Policy, and Neceſſity, but of *Chriſtian Charity* and *Choice*.

Parliaments in their right *Conſtitution*, with Freedom and Honour, will never *injure* or *diminiſh* the greatneſs of the King; but will rather be as enterchangings of Love, Loyalty, and Confidence between a Prince and his People.

The publick Intereſt conſiſts in the mutual and

and common good, both of *Prince* and *People*.

We muſt not ſtarve our ſelves, becauſe ſome have *ſurfeited* on wholeſome Food.

A *Crown* is not worth taking up or enjoying upon ſordid, diſhonourable, and irreligious terms.

The mask of *Religion* on the face of *Rebellion*, will not long ſerve to hide their Deformities that uſe it.

There are but few ſteps between the *Priſons*

sons and the *Graves* of *Princes.*

No Law of God or Man inveſts *Subjects* with any power of Judicature *without* their Soveraign, much leſs *againſt* him.

Nothing makes mean Spirits more *Cowardly cruel* in managing their *uſurped power* againſt their lawful Superiors, than the guilt of their unjuſt uſurpation.

Kings are expoſed to as many dangers (being the

the greateſt Patrons of *Law*, *Juſtice*, *Order*, and *Religion* on *Earth*) as there be either *Men* or *Devils* which love *Confuſion*.

God will not ſuffer thoſe *Men* long to proſper in their Babel, who build it with the *Bones*, and cement it with the *Blood* of their *Kings*.

God will not ſuffer them to go unpuniſhed, whoſe Confederacy in Sin is their only ſecurity.

The

The ſharp and neceſſary Tyranny of my Deſtroyers, will ſufficiently confute the Calumnies of Tyranny againſt me.

Good Subjects know how to excuſe the Princes failings as a *Man*, and yet to retain and pay their duty to him as their *King*: There being no religious neceſſity binding any Subjects, by pretending to *puniſh*, infinitely to exceed the faults and errors of their *Princes*.

Thoſe undertakings of Men are many times lifted up to Heaven in the proſperity and applauſe of the World, whoſe riſe is from *Hell*, as to the injuriouſneſs and oppreſſion of the Deſign. The proſperous Winds which oft fill the Sails of *Pyrates*, do not juſtifie their *Pyracy* and *Rapine*.

CAROLI

CAROLI Primi,

τῦ Μακαρίτου

Epitaphium.

SIstas Sacrilegum pedem Viator,
Ne forsan temeres Sacros Sepulchri,
Augusti Cineres. Repostus hic est
In Terræ Gremio, Decor stuporque
Humani Generis; Senex, & Infans,
Prudens *scilicet* Innocensque *Princeps*: I 2 *Reg-*

Regni Præſidium, Ruina
Regni;
Vita *præſidium*, Ruina
Morte,
Quem Regem *potius*, Pa-
trem *ve dicam*?
O Patrem prius, & deinde
Regem!
Regem quppe ſui, *patrem-*
que Regni.
Hic Donumque *Dei*, *Dei-*
que Cura,
(*Quem vita refert*, *refertq*;
morte)
Ringente ſatana, *Canente*
Cœlo,
Diro in pegmate [*Gloriæ*
Theatro]

Et

Et Chriſti Cruce, *victor*,
& ſecuri
Baptiſtæ emicuit, *Ruina*
fælix!
Qua divum Carolus *ſecutus*
Agnum,
Et poſtliminio domum vocatus,
Primævæ Patriæ *ſit Inquilinus*.
Sic Lucis prius Heſperus
Cadentis
Reſplendet modo Phoſphorus *Reverſæ*.
Hic vindex Fidei *ſacer vetuſtæ*
Cui par eſt nihil, & *nihil*
ſecundum,

Naturæ Typus absolutioris,
Fortunæ Domitor ferendo
ſuæ,
Qui quantum Calicis bibit
tremendi,
Tantundem ſibi Gloriæ *re-*
portat;
Regum Maximus, unicuſ-
que Regum,
In Quo Res minima eſt,
fuiſſe Regem.
Solus qui ſupera locatus
Arce
Vel vita poterit frui priore.
Quum ſint Reliquiæ, *Ca-*
daver, umbra,
Tam ſacri Capitis vel ipſa
ſacra, *Ipſis*

Ipsis Eulogiis coinquinata,
Quæque ipsum Ενδεκαβολλαβον
prophanat;
Sistas Sacrilegum pedem,
Viator.

On His late Majesties incomparable

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Dread Sir!

COuld'st thou before thy Death have giv'n,
What we might ask, *thy Book had been the* Legacy.
Thy Will *can make but* Heirs *of* Monarchy,
But this *doth make each Man an Heir of* thee.

Bleſt

Bleſt Soul! Thou now art
mounted up on High,
Beyond our Reach, yet not
above our Eye.
Lo here thy other-ſelf: *Thus*
thou can'ſt be
In Heav'n and Earth, with-
out Ubiquity.
Like this thou haſt no Pi-
cture: *So Divine*
Might any Image *be ador'd,*
'twere thine.
So Curious is this Work, 'tis
eaſily known
'Twas drawn by no Mans
Penſil, but thine own.
None could expreſs a King
but thou: We ſee

Men *cannot*, Gods *may*
limn a Deitie.
The Stile betrays a King, *the Art a* Man,
The high Devotion speaks a
Christian:
These meet in CHARLES *alone; but He, there's none*
So fully All, as if He were
but One:
How short of thee is Balzacks
Prince; he knew
Not how to think, what thou
know'st how to do.
Thou art the Copy *for our*
Kings; and He
Shall still be best, that frames
himself by thee:

Thy

Thy Work's a Practick Pattern for thy SON,
Who having this, ſhall need no Xenophon
They that would know thy parts, muſt read thee: Look
You'll find each Line *a Page, each* Page *a* Book:
Each Comma *is ſo full, each* Colon *good,*
'Tis pity, Death did put a Period.
Great Tully *had been ſilenc'd among'ſt Men,*
Had but thy Tongue *been equal to thy* Pen:
But this defect doth prove thy skill more choice,

That

That makes the Eccho
ſweeter than the Voice;
Our Bodley's *Shelves will*
now be full, no Man
Will want more Books; this
ones a Vatican.
Yet 'tis but CHARLES
'contracted; ſince His fall
Heav'n hath the Volume,
Earth the Manual.

Ἀπέθανεν ἔτι λαλεῖται, Heb. 11. 4.

FINIS.